

Must Remain in
Transcription Room

MUSIC

12
M2228
Saturday, March 10, 1973
Music
Sunday, March 11, 1973
Lunch

MR. NYLAND: So it is now ~~no~~ regular routine every Saturday evening, a little talk, ^{and} ~~and~~ a little music ^{we go} and then home. I remember at the Priestre several times we took Gurdjieff ^{up to} ~~out~~ Fountainbleau to the village to a little cafe. This was during the time that he was writing ALL AND EVERYTHING; and we would sit and have some coffee and so forth and he would write and we'd sit and wait; and after a little while, he had been writing quite seriously, he would ^{put} ~~put~~ it away and say, "I-very tired." Then ^{for} a little while, he didn't do anything. He just sat.

I thought of that today because I'm very tired; and then I sit also for a little while, and I try to think, what is it that makes me tired. I say sometimes, well, because you do too much or you're getting a little older or things are not entirely the way you would like them to be and you don't see any possibility of changing, either conditions or yourself; or then I say, "Well, maybe it ^{is} ~~is~~ not particularly that. It may be inflation. It may be general conditions of the earth or the different nations; or maybe crime, and punishment; ~~and~~ or maybe it isn't that at all. It is that people are lazy or that they ^{are} ~~are~~... dumb, stupid, or that this and that is wrong with them and that ^{you} ~~we~~ live in terrible conditions."

And then I say, "No, it cannot be that because that's really all outside of me and in the last instance, it is not something that bothers me that much, although I hear about it." And I sit and listen and one thing after another which I don't understand why they happen, but they do happen. One also gets used to it, as I say, like evenings on a Saturday, ~~and~~ one gets used to it.

How can we change it? Or rather, is it necessary to change it? Because one can cover it with a very general term and say, "That's your Karma."

And so ^{see} you when the word has been found, then one ought to be satisfied because a word should.... is supposed to indicate by means of the word what is the meaning of it or what is the content of that word, and when I say that to myself, "It's my Karma," then the whole long row of different events are going to be passed by or I see them and I see them one after ^{the} another, one influencing the other, that what follows comes ~~next~~ logically as a result of that what has preceded and by extrapolation, ~~it~~ will happen again and again in such and such a way, trying to determine what ought to happen and it does happen because one is bound by certain laws and it is still the earth and we are human beings; and we cannot change that. We are bound by it. We go even to the trouble ^{if} ~~to~~ ^{to} try to find out so-called scientifically what are such conditions which in- influence one and what is it that we work with and what are we astrologically or in any other way, the "I"

I CHING or maybe Numerology, Tarot, all such things, you know. And one studies them and they give you a little indication, ~~and~~ you start to believe a little bit of it; but you don't really because if you do believe in it, you must believe everything and there are too many things that are contradictory to your own experience; and then, of course, you start to doubt very much if that what you don't like is to be accepted or that what you like, ought to be accepted. ^{no} One doesn't know and then you say, "Well, ^{well} ~~do~~ if all of that now belongs to my Karma and is it supposed to give me inner wisdom or really an insight of that what is ^{going} ~~giving~~ to take place and what I will have to live with and how soon perhaps I will die and be free from it ^{if} ~~if~~ that is possible, or do I want to live a little longer and if I believe in that, how will I live then in the next ^{reincarn} ~~reincarnation~~ or perhaps even in the spiritual world and what it will be and what are -- will be bothering me at that time. And I can say quite easily ^{that} ~~with~~ all the different things

things that bother me now, that I won't be bothered by. But you see, also that you might say, is a little cheap, because I don't come to any particular conclusion; and I sit and think and feel and I go and get up and I walk a little bit and I say, "I'm very tired".

And I question then the necessity of being tired, or is it really something that I ought to find out exactly because it tires me; and I sit then for a very long time because how will I find out? What is there that is given at the same time that I am influenced by different ways of my own thoughts or that what happens on the outside or that what is presented to me because of certain circumstances or other people or what I have to digest? And ^{with what} ~~is what~~ I wish to digest ^{if} and what I want to let out and leave out because I don't want to eat it; and all of that means simply a complication of one's personality and then we talk about Work and then all of a sudden, there is this idea, "Why don't you Work now?" And then ~~many~~ many times it comes up sometimes very strongly, I say, "The hell with Work. Why should I Work now?"

Because the question is, "Why does it all happen and can I accept it and will I--am I willing enough to accept it simply as we say ^{I have to accept it} because ^{that is and then I} it's the condition of myself I have to accept ^{that is and then I} it, I try, and it is not ^{that} easy. My mind all the time will come in and try to explain and will justify it in one way or the other and I say, "It is not so." and "perhaps tomorrow, it will be different because ^{all of this}, it will go,"

It may last a little bit and that what seems to be very important ^{as} won't be ~~so~~ ^{so} important--important any more ⁱⁿ an another week and although something else can happen and perhaps a new ~~insight~~ insight can take place, ^{and} someone will ^{make a} remark and it will be a little bit more joyful because you will have to get out of it in some way ^{or} other and you pray for it.

And sometimes ~~one~~^{God} doesn't hear it and maybe that prayer is not- not even justified.

What does one do? What did Gurdjieff do, because Gurdjieff was very human. I've mentioned last time in writing the t^hird series a certain section in which he didn't believe in himself and he couldn't after all his work, after all the different experiences he has had even towards the end of his life although he still lived quite a bit longer when he said that and when he wrote it. But I do remember ^{him} ~~in~~ the last year before he died, I remember how he sat in that photograph that you see once in a while, sitting on a bench and thinking and looking at things, not exactly looking, but just staring, that I remember of him very well because he could do that in a group, just sit, not say anything, looking around with his head, turning it one way or the other, but no word; but thoughts, one could see them churning around in his mind, making decisions probably or whatever it was that he then was doing; maybe eating his Karma at the time. ^{And} ~~peha ps~~ ^{peha ps} this is the best solution, to eat it, to see what can be done.

Karma is ^{like} ~~like~~ having an afterbirth. It has to be eaten in order to give life; and although it is very difficult at such a time to wish to work, it seems as if -as if one doesn't want to do it, it doesn't help very much because conditions do not change and people do not change. The only possibility is that when oneself changes, and then what will it be to become less vulnerable, not to be too sensitive, to see if that what takes place in the outside world need not ^{then} affect one as much, because after all what is it that one receives and interprets and then perhaps not agrees with; but if I could just be a little bit more asleep so that I won't be so disturbed, and then perhaps maybe I start doing some ordinary work, and I walk up and down and I do this and ~~that~~ I do that, and of course, ^{that} ~~it~~ helps because my body is my friend. It can tell me sometimes, sometimes ~~it~~ ^{that} does talk to the mind, and it says,

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* And what it seems to know a little
and what it does ^{know} _{as} knowledge as a result
of its sensing of its own ~~distance~~ ^{existence},
that corresponds to something in
one's mind and one passes by
~~one's feelings~~ and says a feeling
~~is alright~~ for a little while but
don't mix it up now. I have
a relationship with myself. This is
my body and ~~my~~ my mind can not take
hold of it in some way or other
and there ^{can} be a connection between the two and
I walk and I ^{sit} down and I walk

*more quiet It is you
not as serious as you
think it is. And your
feeling, well, it's
beautiful. It
does not know
anything. **

"Mind, be a little bit that there is a different kind of a relationship that could be established between my body as it is and acceptance of that what is as a body simply existing as matter and no more because as soon as I start to say matter makes my body exist in a certain way particularly when vibrations are also taking place in my feeling particularly or in my mind and then my body must respond to it; and I don't want any of that kind of a response because that's exactly the trouble: I cannot--I cannot stand it. I cannot live with that kind of a thought or that kind of a feeling; but I want my body then simply to take over!"

I say, "You exist, and you tell your mind that it ought to shut up a little bit because ^{when} ~~then~~ you can become active, Maybe it's ^{is} all right, Maybe you can forget and maybe your feeling does not have to enter into habitual movements."

And of course, one tries, you see, because time also goes by and time heals many times certain wounds, and it is for--very good because the grass of forgetfulness will grow and one is not as much --not as much sensitive one day or another, not as much as the previous day that only just a little memory that remembers-- makes one remind oneself that one remembers ^{then} ~~that~~ how it was; but it has already lost a little bit of the flavor.

In the beginning, when one experiences it, one gets a little angry and says certain things which afterwards ^{one} doesn't want to repeat any more because the feeling is not there; and the relationship between the mind, if it can become a little bit more pure when it actually can be eliminating all the different impurities of different kind of thoughts or expectations or hopefulness that then after some time, one says, "I keep on breathing. I'm still here, I want to live. I have still certain things to do and I must do them."

And so I think many times about our group. We are as a group, perhaps influenced by certain conditions of a Karmatic nature, totally applying to us as a group. If the ^{group} is like a unit, a unit of being, or a combination

of different people in which the parts and the members belong together and form more or less an entity, also that when it starts to grow and it has to go through its own-- in its own way, through growing pains finally coming to a very definite result, or a certain level on which it can exist.

And so it is with "I" after it has been created and it is subject to a great many interpretations, and it is called upon in a variety of different conditions to function; and it does not always want to function because that "I" also is every once ⁱⁿ awhile a little tired, because it says many times, "I've seen it already so often; ⁱ It's the same old damn thing that happens time and time again; ^W Why should "I" be present to that again because what is it, like a waste of time that that what is taking place is a repetition, and I'm so familiar with it."

And even if then there is a wish for the creation of an "I", ^{the} ~~and~~ "I" doesn't want to appear. ^{So} The "I" is then all-knowing. "I" know all about it. "I" know what you are, ^A "I" know how you are. "I" can describe even better than you can yourself because this "I", it says really, "I know because I'm pure and I know the truth."

And that startles one because you see, one says, ^{Where} ~~there~~ is Work and I wish to Work, and all I can do is to bring about ^{it} a relationship between my mind and my body, ^{there} but the "I" is not ~~there~~ sufficiently because my feeling is not in it. I cannot understand it because I really -- I say I have a wish, but my wish is probably directed a little differently from that what is the aim for my life and I don't know because I cannot be blamed because I don't know what is the direction of my life. And even when I look back and I see ^{by} interpretation or certain consequences and that what led to certain results which again will lead to new results and all of that what I have acquired and what my mind tells me about myself and how ~~am~~ I am and what I can do and have done and what I still wish to do and that what I say I have done

this and that ,in such and such a manner, and God cannot blame me for it and I'm not accusing myself either because I've been honest."

And then I say because of that, "Don't You think, My Lord, that I'm entitled to certain things which I would like to describe to you so that You will know how to act and how to behave towards me?"

And many times, that kind of a prayer that one has and it is not even certain that the Lord is listening. But if I would use a certain proof of how I can say ,if my "I" is there, then the Lord will listen. And if it isn't there, I should not have that kind of a prayer.

And ^{so} as one goes through life; so we go with this group; so we try constantly obstinately to create "I"; and it is still so far off that an "I" remains or could remain in existence without all the time making an effort because such an effort we know in unconsciousness is necessary to sustain even the thought of "I", let alone the reality and actuality of functioning. And it is so difficult when one is so involved in wishing for that what is so-called good for oneself; or that what ought to be and in which one's heart starts to take a certain part because it is deep enough that kind of a wish and becomes emotional; and you'd like to say that it may be that God would ^{it} ~~be~~ ^{will} it that way and how often do we have to say it is not that. It is still my own and I hope, and I wish, and I cannot, and I don't understand what it is to hope for that what is real, for that what actually could be given and to which then I will become entitled.

And such patience one must have, such confidence that at the end of such a road, there is the possibility. And then, of course, my mind says, "But how do you know? Your life is going to be finished? And you still will wish something in this life? And how do you know that your Karma ought to be finished that way in this life? And don't you know that life does not die and that there will be another possibility, may be given to you, maybe required, maybe compelled to be that in whatever life may come in the future, ~~and no one can know~~

and no one knows the future."

new paragraph
 So, of course, there is that kind of a silencing- silencing influence in the mind. ^{It} He says, "Don't worry now too much. You just keep on sleeping a little longer because you will die anyhow; and ^{then} ~~when~~ whatever comes, it's already ⁱⁿ your Karma. If it has to be settled, it may be settled a little later and you can ~~trust~~ trust God for that because He will know. At the proper time you die, He will tell you, so why should you bother now? ^Q And then there is a little fight because it is not the Lord. My conscience starts to talk and I say, ^{But it} ~~that~~ is this developed now because it has much more purity ^{than} ~~that~~ what it had, let's say thirty or forty years ago. I've worked on it. I've tried to live with it and I've tried to follow up such commands and orders and such things that were told I ought to do and different vows I've taken and promises I've made to my ^{conscience} ~~conscience~~. With my hand on my conscience, I've actually promised that I would do this and that and I've done it because and then follows a long list of all the good qualities of oneself, all ~~the~~ the virtues, all the ways one has behaved in relation to ethics ^{or} ~~and~~ to that what was really commanded and one did it and one has followed responsibilities and one says, "Yes, yes," and still----- no satisfaction as yet in that conscience because apparently that one thing that one wishes to know is unknowable.

And with that, one has to come to an acceptance of the condition of one's life, ~~that~~ that it is unknowable. You can say, at least, at the present, because there is always that hope that maybe tomorrow, you will know, But you can say-say, "At least today I don't know. ~~how to~~ I'm up against it. I'm up against the wall. I do not know how to get around it. I must admit that there is a possibility. Of course, if it's a wall, it's not so high; I can climb over it and a wall is not like the Chinese wall ~~at~~ not ending at all; but there ought to be an end to it and I still have strength and I will continue to walk until finally, I see an opening or there is an end to all of that so that then I will enter into Paradise."

Work will not give that, but Work will give you hope; and at certain times, it will give you a belief in yourself, ² because what is really necessary at such a point is not to have the hope only and not to hope even for the changing over into belief. One should have love of consciousness and conscience because that will produce similar kind of situations around one. They must then follow that kind of a law of Ashiata Shiemash so that then in that realization, something can take place which of course, is not possible in ordinary life and does not even ~~belong~~ belong to earth. But how to take the hope and the belief which are earthly and convert them into the Love of God; because that's, after all, what it is. What we mean by consciousness and conscience are two attributes which belong together and they are representations of the Lord God as far as we know and as far as we can conceive of Him as a form of Being or an existence or a unity or an Endlessness.

I say these things because I'm sure you will experience them ^{or} ~~as~~ maybe already you might have; and again I would like to ask you, "Don't give up as far as Work is concerned. Just keep ^{on} ~~in~~ trying as well as you can because it is true, certain experiences will pass and tomorrow you will not be as intense, but will- the memory of it can still hurt you and it will continue to hurt you. So ~~do~~ don't make a mistake that by just accepting it, you will run away from things; because it will come up in a variety of different ways so that even when you settle now certain things ^{and} ~~so that~~ it is, you might say, satisfactory, maybe tomorrow a different other kind of an aspect, a little bit different but just enough to hurt you again a little bit more.

And it will come and that is life. That is the way it has to be lived. That's the way it has to be accepted with all that kind of ignorance, not knowing why, still accepting it because if it is ordained then, of course, one must accept it because after all who are we? Little specks on this earth, a little bit of parts of the whole, and the whole for us is the earth,

a little bit of feeling, very little mind, aspiring to get free from the geocentric circle.

Some time ago, I talked about a tangent and this ~~is a~~ force ^{that} ~~which~~ circles around that what is within the center which is geocentric ^{to it's} the earth. The decision to become tangential is to leave that and to put ^{ones} ~~one's~~ trust in something else, again not knowing, sometimes only by imagination, believing in it, or perhaps even in the beginning, only hoping for the existence, and then the belief comes that it must exist for me. Otherwise, why would I think about it; but then loving this as something that must happen to one; and ⁱⁿ the acceptance of that way that one says, "It is not my will. I must leave it."

And then one starts to reason about it. It says, "Yes, but, but in the meantime, what ~~do~~ I do? Do I sit there ^{quiet} ~~praying~~ and wait? Do I get up? Do I want to? Do I want to find out honestly what it is that has bothered me? Do I ~~hon~~ honestly want to postpone it as a solution so that I live constantly with the problem, which ^{seems} sometimes so possible to solve, and ^{do} ~~though~~ I have to accept it simply because I cannot solve it now, and ^{that} ~~as~~ it will remain with me until I am reincarnated and have more energy for that purpose; or even you might say that I will appear again and perhaps on this earth in order to solve exactly that problem which I have not solved as yet. ^{just} And for that reason, I have to be reborn in conditions ⁱⁿ ~~then~~ which that problem can be solved.

So, together with that ¹⁵ ~~wish~~ to solve it, there may be a consideration of that what is now my wish to solve, is impossible to solve now because it's ~~not~~ not written in the book of my future- my future life on earth.

When one is young, you don't believe in it; because if you try to count the pages of the future, you get stuck in numbers and you forget even how far you have been counting it up. There are still so many ahead and in your imagination, you will live forever. When one gets a little older, there are, of course, fewer pages; and still at the same time, one does not want to believe that you can count your years as yet, and that even if astrologically it can be given, ~~you can't~~

cally, it can be proven, one still has the audacity of saying, "What do they know?" Because a particular point of gravity is not any longer on this earth and anything that comes from the sun and is gradually being mixed as a spiritual value with my material world, even if I understand matter and matter and matter as different kinds ^{of} and densities constantly remaining molecules in relation to each other as matter simply maybe afterwards in that ~~the~~ very light density going over into forces or points of force or ^{APE} points of light, force only as tangents without a molecule, without an atom, without even ions, whatever it may be, instead of ions maybe they become eons; and then I understand that because that is what really is within my emotions, ^{further a matter and} no ~~fears are a~~ and no mind either, but just an emotional state of entity, of oneness and wholeness. And then I say, "That is ^{really} lovely." Because I can understand it with all my centers.

Then there is a relationship because that what existed between the mind and the body, now has something to admire and to respect. Then both my mind is willing enough to bend down and my body is very anxious to take on a position as prayer on one's knees, hoping that that what one adores, is a reality of the future.

This is the ^{way} ~~way~~ I believe that ^{the} ~~a~~ Kerdjianian body should be considered for a very long time, that one is willing to build it in order to give it understanding and become reasonable in the sense of ^{one's} ~~one's~~ consciousness; and that it has a force ^{within} ~~with him~~ it coming from ^{one's} ~~one's~~ conscience, and that then that Kerdjianian body, as a symbol, already represents that what God could be if one only could ^{fathom} ~~have~~ that what He is, and the limitations of one's understanding gradually will ~~be~~ lifted.

I say again, you must continue to Work regardless of your difficulties. You may not like it always and you may rebel and maybe you have to wait, and maybe the next day you can, and maybe there is a possibility of taking that little sign of "Do ^{Not} ~~Not~~ Disturb" away from the door knob of ~~the~~ of the door.

the door of

~~of the door of~~ your bedroom. Sometimes ~~you~~ even burn it up in the fire of your heart

Let it
~~Blessed~~ be, and it becomes ashes and you will not read it anymore.

You will have a memory, but on that memory, you base a great many things then because the phoenix of your understanding ~~and~~, your wish to live, will rise from ~~the~~ that which you have burned up as disturbing you in your attempts to wish to wake up.

So now ~~what~~ what will we do? Do you understand Work sufficiently? Do you know what is meant in very simple terms that at certain times, you must Work and at other times, you must not try? But ~~that~~ at certain times, when you can Work and the conditions are really simplified for you and not as heavy with the ~~those~~ thoughts and not as much of an expression on your face of sourness or not as much as the heaviness on your forehead and the load of the - of some kind of a ~~the~~ heaviness, ^a weight on your shoulders. That at times, when-when you take a deep breath, you can expel it with exhalation and you say, "Thank God, but I can still stand up straight. I can still walk even a little; perhaps in the beginning I'm a little bent and maybe I need a stick because it is still ^{so} difficult."

After some time, ~~you~~ you can throw it away because there is air coming in and making you more alive and deepening, with air in inhalation you deepen your feeling, and then you must Work when you can, when it is simple, when you need not forget, and when there are not things in the outside world which wish you to forget, and that you can create conditions in which there is not even a ~~chance~~ ^{symbol} of ^{the} a chance of forgetting because your desire then can be strong enough to overcome the little difficulties which are in the way, and from the ^{standpoint} and you look back and said, "How interesting! I had to climb a mountain and I didn't wish to." And continuing to tell myself that I didn't wish but that my aim was pure, I came to the top of the mountain and I saw ~~what~~ ^{what} I ~~have~~ ^{had} gone through and in front of me, a panorama of the possibility of consciousness.

One stands on top of the mountain with one's conscience. One is compelled then to look and to open one's eyes and to see and to ~~read~~ of the future and ~~if~~ you might say, at that time, "^{Turn} ~~So then~~ one page," and say, "I have lived my Karma this far. I don't have to repeat what I have lived through. Whatever may come, let it come, but I will be stronger than I am now because I know a little more. One iota has been added to the wisdom of my consciousness."

Or rather, ~~now~~ one says, "I have grown a little bit because the level of my being has been raised and there is more and more of that kind of density which causes me to light up and to be light."

And so, I think about Gurdjieff. So I've seen him returning from Fountainsbleau, tired as he was, sitting next to me because I happened to drive and then discharging him at the ^{Priere} ~~Priere~~, coming in through the gate, and he walking up the steps in the house, going to his room and no question of ~~the~~ tiredness anymore.

You see, he was a Man, and he knew, and that is the reason I loved him. ~~Q~~ To Gurdjieff.

Side II SUNDAY LUNCH

MR. NYLAND: I asked you a little while ago for that silence, of course, with a ~~very~~ very definite reason. One realizes at certain times in ^{ones} ~~ones~~ life how unconscious one is. And then when ^{you} ~~we~~ have a silence, you stop, to some extent, at least, your unconscious behavior of just talking and talking, and it's not that I criticise your talking ^{and} ~~it~~ may have been a perfectly good subject, but it is something that you ^{we} have forgotten about yourself. And I still believe - at least, I believe, that it is necessary to remember ^{that} ~~what~~ little bit of something which is different. And I'm afraid we do forget it many times.

Even a birthday can remind you of the necessity of your inner life.

And then we have little meetings together and we talk about certain subjects ~~for~~ instance, we have a mother's meeting.

— The subject is the question of mother's ^{regarding} ~~involve~~ ^{the} ~~their~~ children in the nursery.

But the real purpose is, "How am I as a human being?" And ^{you} ~~we~~ get lost in the discussion of the subject; and ^{you} ~~we~~ expect then that there will be a possibility of answering many problems which have arisen because of that kind of relationship of mothers towards their children; and the children at such a time, take up ^{such} a tremendous

important place, ~~that~~ ^{then} you only

talk about that and you don't talk about yourself.

You see, a person is made up of what he is at the present time and the relationship towards something else ^{which} ~~maybe~~ the child and of course, the relationship itself. And this you must keep in mind all the time that whatever you do in ordinary life, of course, is related to that what exists in the other parts of ordinary life ^{as} exhibited by the people you associate with and that ~~emphasis~~ ^{em} many times is on the other person, and on the relationship and not on yourself. ^{when} And that what you call yourself ^{is} not sufficiently developed, the relationship is not developed.

Now of course we know that if a person is simply acting on his own and does not want a relationship and surrounds himself with his own self-centeredness, or even his selfishness, he's not answering to the purpose of being a man on earth because we are not born that way. We have grown up in a certain culture of relationships. But then when ^{we} you make ^a the mistake of ^{that you we} considering the outside world first and of great importance ~~at~~ the expense of the development of oneself, your relationship also is lopsided and sometimes it doesn't even exist because when for oneself one wants to find out what is the condition in which one lives and then starts to describe it to that what takes place in the outside world to which one reacts, then if that outside world happens to be a child, your reaction is concerned with the child, your reaction is concerned with your birthday, your reaction is concerned with everything you do in activities, in whatever ^{way} ~~you say~~ you occupy yourself in the way you say you have to earn your money, or you have to spend your time wisely, or in which ^{ever} way you consider any kind of a relationship as a value to you.

What kind of value do you really expect to get from it? That just being interested in that what is on the other end of the relationship or even the relation itself, what happens to you? ^Q And that is why I ask you to stop, because what happens to you when you talk? You have a relationship with the people you talk with. You have definitely something that you wish to ^{say} ~~say~~ and you want to listen, at least, one ~~hope~~ hopes that one wants to listen to what the other person is saying. But where are you while you are doing that? And then there is silence - and then there is no relationship, not at that moment, and you are by yourself and then they say, "You come to yourself," ^b because that what was reaction from the outside world, all of a sudden stops and then you have to deal with yourself as you are under the influence of that silence. And I think it is very good to break your mechanicality in that sense even for a moment. But you see, what should happen, is that when you are busy in your ordinary life in talking to people and doing ^{all} the necessary things, that you should have within yourself a little bit like an alarm clock to remind you that your inner life also exists and that you for yourself remain in silence even if your mouth keeps on talking but ^{that} the accent ^{so it's} is that ~~you are displaced~~ from the superficial level where you are talking from and with which you have a relationship towards that what is really yourself. ^{we} And that is what I meant when I talked about children. We don't want to talk about children. We don't want to talk about education really. We don't even want to talk about the nursery. The reason why we wish to talk is to have a chance to see what we are in relation to Work - in relation to development - in relation to potentiality. ^{a birthday} On ~~the best day~~ I see myself as I am in relation to ^{year} an ~~idea~~ of possible development of what is needed to understand on that kind of a birthday of what I would wish to become, ^{but the} what accent is then on me and in which then the different relationships or impressions from the outside world to which I will react, of course, still unconsciously to that kind of information and food is given to me in some way or other and received by me to extract from it that what can still my ~~hunger~~ ^{hunger}, if there is hunger.

But you see, you forget about your hunger when you become engaged in your child. Your child of course is important. It ^{is} as important as eating. It is as ~~important as sometimes~~ ^{important as}

important as sometimes being sick, when you are affected by that kind of a sickness. You may have dia betes and of course, you have to take some medicine for it. You can not forget it, so you won't forget your child.

But what is most important is your own health with which you then, if you ^{could} can grow up, you can settle many questions of relationships with other people including children, including knowledge of what you should do regarding education and the accent ^{should} constantly ~~should~~ be on what you are and what you wish to become and for that reason you have a mothers' meeting.

You call it a mothers' meeting because that is you might say, the reason why you do come together, but when you come together, you ~~talk~~ talk about yourself. You talk about Work; rather you feel about Work while you talk about your child; And this has an application towards Work on oneself regarding a group. This is the necessity of every once in a while, coming to conclusions about yourself that there are certain subjects that you want to think about or that there are problems ^{which} that you cannot solve. Then at such a time when you start to meditate and think and feel and you want to have an answer, that ^{then}, I say again, you come to yourself in order to see what for yourself is possible under such conditions and not to be simply engulfed in the relation to a subject ^{which} which engages you and may be sometimes in the future towards which you wish to go and you hope you will reach it.

Of course, it is logical that you think about it, but how ^{will} do you reach it? That is, with what will you reach it? We talk about going to the moon. We talk about going to the planets. With what will we go? Is it just a matter of experimenting to see what is there? Shouldn't it be really that I wish to find out what I am now in ^{order} rather ^{when} when I have a new experience that that -that what is me at the present time, can grow because of that new kind of a contact. If I think about religion and a wish for an emotional development of myself, I look ^{AT} ~~at~~ it as a possibility that if I have that kind of an aim, that that aim then becomes so clear that it is influencing me now and that I say I have a wish to grow, that my growth actually becomes dependent on that kind of an aim that I set ahead of myself hoping then that in

ultimate fusion with it, I will become what I should become .

But you see, I'm not dwelling then on that what is ^{that} ~~my~~ aim. I'm dwelling on the influence of that aim on me . ^{when} When I consider children, ~~and~~ I consider relationships of any kind ^{or forms} or when I am engaged in an activity, even when I consider making of money, I still have to realize what is making such decisions and what is the reason ~~even~~ for me to be interested in that what I'm supposed to do and where is the possibility ^{even} while ~~why~~ I am doing it for the growth of myself to become more and more the kind of a man that I wish to become .

And so this group, this Barn, this kind of Work, all these activities , the many people now, you can't even ^{seat} ~~seek~~ them . Why do you all come? That is what I meant when I asked you to stop talking , to come to a realization , "Why are we here ? " What is it really that we could extract from it? What is it that you have done this morning ~~xx~~ that has given you an insight into yourself in the way you were doing it? At times, admitting if you could see it, that one is unconscious and bound to the earth and that you still should have an aim for freedom ; but then when you continue to be ^{simply mechanical} ~~some kind of~~ reacting all the time and constantly emphasizing the relationship of that what you feel you wish for yourself and that you wish other people to be in conformity to your wishes and that perhaps if you saw yourself as you were, that then in a relationship you might see what others are ; and that then ~~if~~ there is any ~~for~~ particular reason for having any conversation whatsoever, that maybe the purpose of living is really to find out for oneself first what one is in order to meet conditions ^{they} as ~~it~~ might be in the future .

The emphasis is all the time what ~~am~~ ^I and what wish do I wish to become, how can I Work, how can I not forget it ? How can I be reminded? How can I do what I have to do and at the same time try to be ^{what} ~~what~~ I ought to be in relation to that what ^{I'm} ~~am~~ doing ? And then I say the emphasis is more and more on that what I am and my limitations and my unconscious state and my inability really to think ^{or even} ~~what is~~ to be conscious and quite definitely ~~that~~ the realization for myself that I really don't have a conscience at all and that I ³⁰ ~~go~~ by rule of thumb, the rule of con-

science and the rule of industrial development, the rule of the outside world the rule of politics, the rule of all kinds of things, which take place and I take on because it is like a substitute.

I want to do what is so-called acceptable to the world so as not to have trouble with them so as to conform ^{to them and I go} with them. I want to do what gives me in the world a certain place and then perhaps ^{by not having} admiration, ~~will not have~~ the difficulty of friction and then I will be happy because there is so little ^{that} ~~that~~ can affect me. Sometimes I call it that I ~~can~~ become invulnerable ^{that} I actually am not to be disturbed anymore and I'm constantly disturbed by the thought that there ought to be that in relation to something else, instead of becoming ~~un~~ aware of the relationship toward oneself within.

The meaning of heaven is that that one within understands the quality of what could become much more noticed and after some time, much more part of one ^{can} and then the yielding that one ~~could~~ have towards that wish to become one within oneself and the development for oneself to become a real man, that then when that ^{thoughts} ~~is~~ paramount in one's ~~thought~~ ^{IN} and one's feelings, all other things can be added to ^{them} that is ~~all~~ kind of other problems can be solved.

The problem is not ^{solved} ~~sought~~ simply because you establish a relationship and you want certain things in a certain way in accordance with your ordinary little bits of wisdom. One wants information of the kind that will be helpful and that starts from ^{within} ~~this end~~ towards the outside world. The gathering of information, the gathering of dependency, that what we call as having a result of aspiration is that you are constantly influenced by anything around you, not only books, not only conditions of the world, not only other people, or people who have definitely a certain influence on you. What ^{of it} ~~is~~, let them have it, because let them have that kind of influence; let the books affect you. Let literature, or philosophy or science or religion even affect you so that then you have something to work with; but don't think ^{that} you will ever lose yourself into that if you actually understand the reason why you are affected; because you don't lose yourself, if you digest it - if you make it your own. ^{so that} If you start to think of yourself and that ~~that~~ what you wish and, of course, one remains stimulated

by a variety of things coming from ~~there~~ the outside, and I say the aspirational ~~ex~~the quality of that is there because I'm alive.

And then a process takes place within oneself. I yield to the outside world in order to receive from it whatever I can and in that sense I say I become very selfish, in the sense only that I want myself to develop. I don't take it away from ~~anyone else, but I take~~ ~~anyone else~~ take it in and originally it may be a little self-centered. After some time, it becomes selfish because, you see, by ^{being} ~~becoming~~ occupied with that what I wish to ^{then} do for myself, I forget the inspirational quality which is needed in order to counteract the aspiration and ^{I'm} ~~I'm~~ not in equilibrium and in that kind of a sense, I do not give what I should give because I could give if I wished. I could ^{give} ~~give~~ from that ~~wh~~ at I have received.

I call it simply aspiration because it affects me towards my inner life. In my inner life, there is a certain process going on... a process of gestation - process of ~~trouble of trouble~~ ^{which} of being troubled of that what I do not understand to which I need an answer and finally come to a certain conclusion in blaming all kind of influences from the outside why- for my state in which I am; but when I wish to work, I digest it. I do something with it and after some time, there is a conclusion and I say, "This is what ^{I'm} ~~I'm~~ going to do and it is a result of all the influences ~~affecting me~~ affecting me, digested within me, coming to a conclusion. And I say, "This is what it is I wish to do because I want to become a Man. That is the aim I want to reach. That is the ~~inspiration~~ inspiration towards that aim."

And then it changes ~~me~~ because the period of gestation within my inner life leads to the possibility of further equilibrium and contentment within myself and then I ~~may~~ see gradually what I can do and what I have withheld from others because they ^{could} ~~perhaps~~ have profited by that what I could have given them but I didn't see it because I was blind and I kept it too long within myself. There has to be a period that must be following my aspirational ~~influx~~ influx. That what is then given, ^I ~~we~~ called it last night, tangential, it has to get away from me because I can not ~~keep it since I am alive. I'm entitled to give and I become responsible to giving~~ it in such a way that relationships

That after^{an}all, is the purpose of ~~the~~ understanding of each other . That is ~~of~~ the purpose of not being and remaining superficial . That is the reason when one wants to consider one's inner life really first from the outside world ,from the surface, entering into that ~~with the~~ energy received by means of the five sense organs , digested within, first, to maintain the body ,then if possible, to set the emotions free, then wishing to have an intellect ^{which gives} ~~with his~~ light and then comes the inspirational- that what is the giving towards the outside world . That is what is the help one can give from the standpoint of self- reliance, confidence poised within oneself ,contentment, equilibrium, . Then one starts to give .

OH, no, I don't know half, not one quarter, not one tenth, not one hundredth part of what I should become. But I will want to be open and for that reason, I pray to God to give me that chance to be open and to ~~be~~^{yield} to all influences from the outside world and to utilize the five sense organs for that purpose so that then, inspiration can start and build. The other two, also sense organs, ^{but} on a different kind of a plane,

a plane of more understanding ,and of more deepening of one's emotions . The emotional quality remains first. Energy should be delegated to that purpose , as ~~hemis~~ ^{and} ~~sub~~ ^{sub}

The formation of soul is really that that what one is, is taken by Him . And so this is what I felt .

Break at times your mechanicality, Don't continue because you happen

to be in the momentum of unconsciousness . Just see yourself every once in a while, and maybe you arrest yourself as if something comes and arrests you ^{like} as an officer of the police and he asks you for your papers ,your identification card,and he says, "You know, in your unconsciousness, you are very much identified ."

Try to break things habitual . Do different ~~things~~ ^{LY} certain things in small ways. Start with that what you can . Do what is within your power ,what is within your framework. But keep on trying to remember that that is necessary for further growth and development "By the grace of God," one says ,by that what you really wish , by that what is sincerity ,that what is your own reality to see if you can uncover it and then be dictated ^{by} when that ~~one~~ ^{once} starts to speak ^{it} ~~it~~ ⁱⁿ certain language ^{which} that only you understand in your inner life . That you might say is the voice of your God .

I hope you can Work . Maybe what I said illustrates a little more what I said last night . It may have ^{been} difficult what I said last night . There is such a definite aim that is a result of such thinking . I wish to be - I want to become - I am . Thanks to God ,I will be .

And so, to Gurdjieff .